

The Temple Artisan

JANUARY. 1906

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Mysticism, Social Science and Ethics

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THE TEMPLE.



PRIMARILY, The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out; but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Savior, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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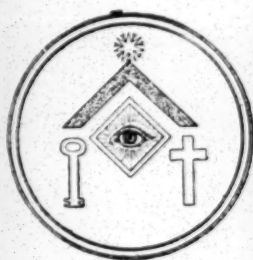
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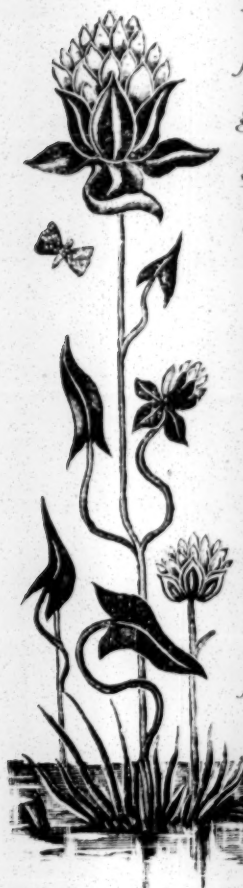
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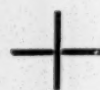
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THE HOLY ANGEL, LOVE

To disguise the miry sloughs of human passion, hatred, murder, treachery and deceit, man hath used the most sacred of all sacred words—Love; knowing naught of the Holy Angel which it designates; ignorantly fearing not its misused power, which yet is great enough to hold the stars in place and guide the myriad lives of earth to heavenly bliss and back again to earth.



The darkness of blackest night is no more dense than is the mind that fails to see in Love, the first-born son of God; clothed in the vesture of that power which manifests Devotion pure and undefiled; the power which tears the gyves and fetters from the limbs of all the human race, and sets it free from bondage to the Wheel of Time.



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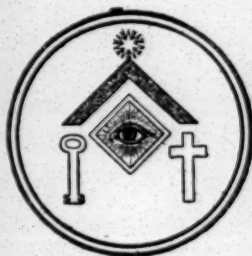
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FATHER TIME.

Once more, O Father Janus, thy tireless hand hath revolved the wheel of time; nor pausest thou to heed the cry of those who would delay its progress until they have drained the cup of pleasure, steeped their senses in the intoxication of love, or reaped the reward of honest toil

Yet art thou unmoved, inexorable, nor dost thou hasten by one jot the turn of thy limitless wheel to appease the frantic haste of those who, deluded by thy inscrutable smile, press eagerly forward to grasp the prize ever beyond their reach.

Thy face looking forward and backward, discovereth the dawn of life and the decay of death. Thou art a glass that answereth to the glance of the beholders, at once dual and fourfold.

All things come within the sweep of thy relentless arm. The cry of the new born babe, the hope of youth and maiden, the light of love, the joy of motherhood, the glory of manhood, the weakness and hardness of old age. Life, Love, Pain, Agony, Death—thou knowest them all, yet pursuest thy resistless way. Into thy hand is committed the kingdoms of the power, the glory of the worlds, the rise and fall of nations, the birth of churches, the warring of the elements, the tramp of armies and the smiles of the little children. Power, Pomp, Poverty, Pride—thou disownest all alike.

Deceiver, and enchanter of the unwary, thy garments conceal truth. When thou coverest thyself with roses, then art thou enticing thy blind children to unwise dalliance; and when, as now, thou graspest with frigid fingers the snowy mantle of Demeter, seeking to hide from our gaze the immortal babe sheltered in her fair bosom; with thy icy breath, thou wouldst delude us still.

Thou canst delude no longer with thy inscrutable smile. We have seen thy four faces, and know that the lowest arc of thy Wheel can only lead to death, which is the Door to Life.

F. A. B.

THE VALUE OF CORRESPONDENCES.

TEMPLE TEACHINGS, OPEN SERIES, NO. XLVII.

The Astrologer, Astronomer and Geologist, even more than many other seekers in cosmic fields of research, will find more than enough to occupy his time and attention in a single life time, in any one field of investigation: nevertheless, if he permit himself to be confined exclusively to one field, he will find his powers of generali-

zation and combination, gradually departing: in other words, atrophying. If the said powers are to be retained in their fullness, they must be kept constantly employed. Research into the minutiae of any one field of labor, should awaken a desire for the investigation of corresponding minutiae in other fields, for it is only by combining the minutiae of the phenomena of all states of matter belonging to the same octave of vibration, that the ideal form which has given birth to all that class of phenomena can be brought under observation. By losing the ability to find and concentrate on the primal cause, the centre, from which proceeds all the minutiae of any degree of matter, the investigator becomes rigid, inflexible: he narrows his nature and his conception of things down to such an infinitesimal point, that he becomes a mere slave to minutiae; he attaches himself by the energy of concentrated effort to the "little things" of life instead of the great, and but seldom rises to the investigation of primal causes.

In my communications to you, I have been striving to aid you to avoid this danger, by frequently changing your angle of vision, and forcing you to turn your attention to different planes and states of consciousness; not pursuing any one line of research, but endeavoring to give you general outlines interspersed with more specific delineations, trusting that you would be able to fill in the outlines with the minor details of personal experiences, and finally, not only be able to seize upon and place any one of the greater divisions where it belongs in the Cosmic scale of Matter, Force and Consciousness, but also be able to form a comparatively good concept of any one of those divisions by means of any part of the minutiae which constitutes that division; so there has been more method in my apparent wanderings than my critics would suppose.

I might for instance take the sacred word AUM, and confine my efforts for many months to the different definitions given to the word, take some one letter and trace it back through the archives of time to its first utterance; give you a detailed account of all the difficulties experienced by those who have sought for its correct interpretation; but when I had completed such observations, you would know no more of the real power and substance of the word than you did when I commenced; and it may be as well to continue to use this word as a subject for farther illustration, while giving a short instruction on the principles under consideration.

The Sacred Word symbolizes three of the greatest forms of energy in manifestation, the higher potencies of which are subject to the will of perfected man and God. By many it is supposed that

the power of this word lies in the right pronounciation of the letters alone, but this is a great mistake. Its power lies in the energies which are symbolized by the letters, and the correct pronounciation only starts the vibration of a definite degree of each of the three forms of energy. The purpose and direction of the same must also be clearly defined in the mind of the operator using the word. The letter *A*, symbolizes fire, (flame), the letter *U*, heat, and the letter *M*, water; legendary lore maintains that the first sound symbolized by the letter *M*, *i*, *e*, the explosive utterance of that sound, by the Cosmic Builder, called together the scattered elementals and created the Great Deep—the Waters, and the wavy motion thus imparted to the Akasha, by the movement of the Elementals, continued such explosions, by bringing together and combining the Hydrogen and Oxygen potentially resident in the Akasha, thus creating the first *deluge* or *watery* planes. In fact we are told the letter *M* designates a cosmic centre of manifestation, and whenever or wherever we see a drop of water, we may know it was created by an explosion of gases, an expulsive effort of Nature. Water is the feminine principle of life, and each one of the three centres of generation manifesting therein are symbolized by the double strokes which form one-third of the letter *M*, and each such division symbolizes a union of the masculine and feminine principles—an equilibrium struck by positive and negative action.

Either some one, or a combination of two of the three above mentioned centres of generation, create the foundation strata and hold the potential form of every creature or object in all the natural kingdoms, from a stone to a god. As in the axis, around which gather the minute lives of crystallization. Within and around such an axis evolve every molecule of plant, flower and fruit, and also the central nucleus of all seed and seminal fluids. Different combinations of all three of these centres, form the nucleus of the brain, heart, and organs of reproduction in man. On the subliminal planes where the vibratory action of all substance is increased, the fiery properties designated by the first two letters of the word, *A—U*, begin to operate more powerfully; the watery element *M*, is absorbed, by the heat, *U*, which has previously been generated by the flame *A*; and as the separated letters of the Sacred Word are combined forming a word, so the principles of Flame, Heat and Water are combined in the nucleus of a thing or a world. The pronounciation of the Word is then no longer, *AAA—OOO—MMM* it has become *AUM*. Water ceases to be water; it is transmuted, raised, as the physical body of the Neophyte is transmuted in the

fiery pillar of the great Initiation chamber, leaving only a congery of energies subject to the control of Will, capable of being condensed and made visible and audible to physical eyes and ears, as Hydrogen and Oxygen by means of an explosion may become condensed and visible as water. Take a piece of ice, subject it to heat, it becomes water; increase the heat, it becomes steam; that steam to pressure, it becomes energy; in a corresponding manner the physical body becomes a spiritual body. The fire body of an Initiate is such a congery of energies, and by effort of His purified will, He can condense and concentrate the same to different degrees of vibration corresponding to planes of phenomena above noted.

If the investigator in the field of crystallization is content to confine his research exclusively to the material aspects of the same, he will not only have a comparatively narrow field for investigation, but he will gradually lose interest in other fields of research, and will finally lose his power to seek and find the basic principles of crystallization, which can far more readily be observed in the corresponding fluidic principles; therefore I repeat, do not be satisfied with exclusive investigations in one field; find the correspondences to any one object or detail under observation, in all the other kingdoms of nature; for you will never find the basic principle of any one state of matter or substance in that particular state or degree of substance wherein it manifests more pronouncedly to physical senses.



NATURE'S ANALOGIES.

IV.

With this correlation of the threefold methods of the season of fructification, the differentiating potencies are apparently withdrawn, and, figuratively, "earth returns to earth and dust to dust." The trinity, however, has but merged into the fourth quadrant—winter, or nature in abeyance,—which in sum makes $1+2+3+4=10$, the number of Unity.

And so in demonstrative physics, if the prism be withdrawn, the variegated colors vanish, and once again the pure white ray appeals to us as the symbol of the Eternal One.

For, back of diversity, there is Unity!

With a slightly different arrangement of our diagram, we are enabled more clearly to perceive the tonal and color values analogically developed out of Unity into septenary expression,—

NEGATIVE							
UNITY	{	<i>Actinism</i>	{	V	}	si	Mercury
			{	I	}	la	Jupiter
			{	B	}	sol	Saturn
			{	G	}	fa	Moon
		<i>Light</i>	{	Y	}	mi	Venus
			{	O	}	re	Sun
		<i>Heat</i>	{	R	}	do	Mars
POSITIVE							

The color allotment as here given to the planets must not be confused with the spiritual correspondences of the same. Instead, there is here represented the vibratory values as reflected through astral avenues on to the plane of physical or material expression—and so demonstrated not only in the chemical evolvment of Nature's trinity, as already treated of, but other corroborations will be noted further along in our enquiry

Color, as is evident, is that manifestation of vibratory force which appeals to us through the organs of vision, and in one sense is the most palpable exhibition afforded us of occult processes, whether cognized intellectually or substantially. Take for example the gradations from negative to positive in the prismatic scale, as beheld in the splendor of the rainbow reflected athwart the misty curtain of a receding summer shower. Did it never occur to you that Nature by this means was vouchsafing a glimpse of the marvelous secret operations which go to make up the harmony of her melodies?—that she was surreptitiously, as it were, revealing to us that law of vibration which is identical in all her realms, whether it be in the blending of a color scheme, an interval in the music scale, the unfolding processes of the mineral, the vegetable, or the animal kingdom, or a stellar aspect in the sidereal heavens? But such is verily the fact.

Vibration, as the primal law, is obviously more manifest in music and color than in other realms, for herein the gradations from lower to higher tensions, or *vice versa*, may be readily sensed by physical organs. Thus, *do* or C, being the lowest register of the music scale, is the reflex of the coarsest air vibrations; likewise is *red*, as its color equivalent, the manifestation of the coarsest ether waves; the respective values of the other grades in both scales bearing a similar relationship.

It therefore being quite easy to perceive the analogies existing between the tonal and color octave, we pass on to the third plane included in our diagram, whereon the planetary orbs function as mighty symbols of the One Truth, sending forth in eternal iteration the refrain, "As is the highest, so is the lowest!"

JOHN HAZELRIGG.

(To be continued.)

LOVE'S SACRIFICE.

Sweet, would'st thou know
 Why I come to thee?
 I'm but a rose—
 Yet if thou would'st know—
 Eyes, bend over me;
 Hands, press me close
 To that pale cheek;
 And in the perfume sweet,
 My soul will speak
 For me.

Sweet, long ago,
 While yet in earth I slept
 I dreamed of thee!
 T'was then my heart awoke
 And searched the deep dark mould
 For garments fair to see,
 That I might beauteous be,
 When I should come,
 To thee.

Still reaching up
 My true heart searching found
 The gen'rous bosom
 Of the radiant air;
 And from her loving breath,
 I drew this perfume rare,
 And drank the reddest wine,
 The sun poured down
 That I might radiant be
 For thee.

Sweet, I was slain
 Ere I thy face might see;
 But what of pain
 Or any agony,
 And but thou lovest me!
 All else but love must die.
 Inhale me, sweet, and I
 A greater life will live.
 In thee.

MARY E. BROWN.

ONLY BY WAITING.

"Only by renunciation, only by waiting in the darkness when there is no light, until the way opens and the shadows flee away; bearing the pain, loving the causer of the pain, can the light from the great Father-Love break through from the Christ to thee the child of Christ.

"On the first mount thou shalt find a cross; on the second mount thou shalt find thy transfiguration."

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EDITORIAL MIRROR.

In Chapter Fourth of the Bhagavad-Gita, Krishna, who represents the Higher Self, the Christos, says: "I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."



All who are not blind must see that a new dispensation of things is dawning on earth for the children of man. We have repeatedly said in these pages that all human institutions not built on true and natural lines must be overthrown, as the forces of this cycle make for an entire reconstitution of the social order of the world. The lagging nations will first be whipped into line—for tyrannical governments retard the progress of humanity by their mass inertia. History teaches that every despotic government contains within itself the seeds of its own destruction. This is exemplified by the condition of Russia to-day. After ages of brutal oppression, the reaction has come. The Eagle of true Liberty is now perched on the head of the Bear and is plucking out its left eye—the obliquity of power which causes negative and unnatural conditions to arise. Disintegration must always precede reconstruction. Russia has failed to learn the hard lessons that history should have taught its rulers—and so must be cracked to pieces in order to be reformed on true lines. Bloody revolution with shot and shell has pleaded for ages the right of a people to select its Rulers. This is a principle based on Eternal Law, and there can be no true advance in civilization save by recognizing and acting in harmony with this great principle. Willing and loving obedience to government, not compulsory, must be the true standard. Other European nations will also be riven asunder by the same forces of Liberty that the new cycle is pouring out.

The great Lords of Finance of this country are also in the melting pot of trial with the institutions they represent—and all the power of Mammon is powerless to save them from the fires. Underneath all this seething and disintegration in the world, the Christly forces are being born into the hearts of men—and the greater the upheavals, the nearer is the birth accomplished of a natural order of life that must bring the earth a degree nearer the divine order obtaining in the heavens.

W. H. D.



How is it with thee, my brother—my sister? Hath the parturition pains—the sorrow, the anguish of soul and body, of the past year accomplished the Ineffable Mystery for thee—brought to birth the Christ within thy heart and lain it in the manger—the feeding place of all created things—the world? Long, long hath that germ of true life been hidden from mortal ken, awaiting the right time, the right place, to appear and renew our hearts, to give back to us our lost faith, to enliven the embers of wasted lives, to give wings to our lagging feet. Hath the time come at last when above the din of a mad world—above the sound of screaming shot and shell—the clamor of the market places—we can hear the low sweet tones of the Christ Child, saying: Come unto Me, all ye who hunger and thirst for righteousness

B. S.

CHILDREN'S DEPARTMENT

Temple Builders—Lesson 25

RING, RING, HAPPY BELLS!

Those who listen rightly will hear the sound and message of the *Bells* that ring at the Merry Christmas time and on the Bright New Year's Day.

Not only from the church steeples do they ring, but from the soul of the Great Universe and from the hearts of the people. It is for these *inner* bells we must listen with our hearts and souls attune if we would catch the true spirit of the season's greetings.

CHRISTMAS BELLS.

I heard the bells on Christmas Day
 Their old, familiar carols play,
 And wild and sweet
 The words repeat
 Of peace on earth, good-will to men!



And thought how, as the day had come,
 The belfries of all Christendom
 Had rolled along
 The unbroken song
 Of peace on earth, good-will to men !

Till, ringing, singing on its way,
 The world revolved from night to day,
 A voice, a chime,
 A chant sublime
 Of peace on earth, good-will to men !

* * * *

Then in despair I bowed my head :
 "There is no peace on earth," I said ;
 "For hate is strong,
 And mocks the song
 Of peace on earth, good-will to men !"

Then pealed the bells more loud and deep
 "God is not dead; nor doth He sleep !
 The Wrong shall fail,
 The Right prevail,
 With peace on earth, good-will to men !"

LONGFELLOW.

The Christmas bells have ceased their ringing until another year, but in our hearts is left their message of "Peace on earth, good-will to men." The Love thus planted there begins to grow. Sin and wrong are crowded out, the old year dies in the midst of the strife, and the Wild Bells of the New Year ring out the victory to the Wild Sky.

RING OUT, WILD BELLS!

Ring out, wild bells, to the wild sky,
 The flying cloud, the frosty light :
 The year is dying in the night;
 Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
 Ring, happy bells, across the snow;
 The year is going, let him go;
 Ring out the false, ring in the true.

Ring out the grief that saps the mind,
 For those that here we see no more;
 Ring out the feud of rich and poor,
 Ring in redress to all mankind.

Ring out a slowly dying cause,
 And ancient forms of party strife;
 Ring in the nobler modes of life,
 With sweeter manners, purer laws.

Ring out the want, the care, the sin,
 The faithless coldness of the times;
 Ring out, ring out my mournful rhymes,
 But ring the fuller minstrel in.

Ring out, false pride in place and blood,
 The civic slander and the spite;
 Ring in the love of truth and right,
 Ring in the common love of good.

Ring out, old shapes of foul disease;
 Ring out the narrowing lust of gold,
 Ring out the thousand wars of old,
 Ring in the thousand years of peace.

Ring in the valiant man and free,
 The larger heart, the kindlier hand;
 Ring out the darkness of the land,
 Ring in the Christ that is to be.

TENNYSON.

STUDIES IN MYTHOLOGY.

VIII.

Water, as we know it, is a compound or marriage of the two elements Oxygen and Hydrogen. It is a solvent of almost every mineral element of which we have knowledge. It is also in water that almost everything generates. Seeds will not grow in dry ground, neither without water can the cells of our bodies exist. Even the amniotic fluid in which animal and human bodies gestate, is mostly composed of water. "As below, so above." As it is with waters on the earth, so it is in the celestial waters of space. When the self-born Spirit moves upon Akasa, the "primordial Ocean of Space," it generates and emanates from itself that element known to Occultism as ether; not the ether promulgated by science, but that subtle essence of the divine mind in which dwells the Higher Ego that ensouls mankind. This again is the birth of Venus from the foam of the sea. In the esoteric correspondences given to students, the Higher Ego, and therefore the higher mind, belongs to the hierarchy of Venus, and it has been said that the Higher Ego in each of us had its home on the planet Venus before incarnating

on this earth. The allegory of Prometheus stealing the fire from the gods and bestowing it on man on earth, is but another version of the story of Lucifer, the light bearer, rebelling and being cast down to the bottomless pit which is our earth, where he lives as man. This is also the fall of man and his being cast out from the Garden of Eden; for when Lucifer, which is but another name for Venus, incarnated in man as Mind and Self-consciousness, his "eyes were opened," and he partook of the fruit of knowledge of good and evil. Lucifer is Venus, the Morning Star, and in reality is the name of the angelic being presiding over the light of truth as Venus presides over the light of day. We also have the aspect of Venus as Hesperus, the Evening Star, to which the Higher ego returns when its cycle of incarnations has been completed, and he has garnered the wisdom of the ages. "In the great Valentinian gospel, Pistis Sophia (§ 361), it is taught that the three powers emanating from the Holy names of the Three *Tridunemeis*, that of Sophia, (the Holy Ghost, according to these Gnostics—the most cultured of all), resides in the planet Venus or Lucifer. . . . Lucifer is divine and terrestrial light, the 'Holy Ghost' and 'Satan' at one and the same time." The subtle essence called Ether as above, born from Akasa, has for its lower pole the Astral Light, while its upper pole is the divine mind, the universal Mahat.

Venus is called our sister planet; not only that, but our twin-sister. Every active power or force of the earth comes to her from one of the seven Lords. (*Planetary Rulers*.) "Light comes through Sukra (Venus), who receives a triple supply, and gives one-third to the Earth. Therefore the two are called 'Twin-sisters,' but the Spirit of the Earth is subservient to the 'Lord' of Sukra (Venus). . . . According to the Occult Doctrine, this planet (Venus) is our earth's primary, and its spiritual prototype. . . . Every sin committed on Earth is felt by Usanus-Sukra (Venus) . . . Every change on Sukra is felt on, and reflected by, the Earth. . . . As Venus has no satellites, it adopted the Earth, the progeny of the Moon "who overgrew its parent and gave it much trouble," a reference to the occult connection between the two (the Earth and the Moon). . . . The regent (of the planet) Sukra loved his adopted child so well that he incarnated it as Usanus and gave it perfect laws, which it disregarded and rejected in later ages. . . . Every world has its parent star and sister planet. Thus the Earth is the adopted child and younger brother of Venus, but its inhabitants are of their own kind. . . . Venus, or Lucifer (also Sukra and Usanus) the planet, is the light-bearer of our Earth

in both the physical and the mystic sense." (S. D. Vol. II., pp. 29-33).

Fire and water are opposites: when they come together, fire either dissipates the water or the water quenches the fire; between them lies the power which produces differentiations. Ragon shows in "Maçonnerie Occulte" the commingling of the "philosophical three fires and three waters, whence results the procreation of the elements of all things." The equilateral triangle with its point downwards is the symbol of the god of water, and the same with its point upward is the symbol of the god of fire. The interlaced triangles forming the six-pointed star is the hieroglyph of the Number Six which Pythagoras and the ancients made sacred to Venus. Thus, the marriage of Vulcan and Venus becomes the symbol of cosmic and other procreation and differentiation. Vulcan is the inventor and artificer of form, and a smith who has the skill to build the furnace and maintain the fire to melt and mould the elements. He is the god of fire—(terrestrial fire, it is said), but he is more than this, since he forges the thunderbolts for Jupiter; this identifies him with cosmic and terrestrial electricity. The creative fires, both in heaven and on earth, must be guided by intelligence, or the mind. This we have by the marriage of Vulcan and Venus.

J. H. SCOTFORD.

(To be continued.)

CONSUMPTION, THE GREAT WHITE PLAGUE.

V.

All this interests us in so far as we have hearts for other's woes; in so far as we are good citizens, kindly affectioned one to another.

But when modern medical science says: Consumption is curable, an interest is awakened far more deep and pungent. With some of us, with many of us who now read these pages, it is a matter of life and death with all that implies. Until recently, every recovery from the Great White Plague has seemed a miracle, and we have come to look askance at miracles. There is a great store of them if you believe all you hear; there is great scarcity of them after you have learned that testimony is not necessarily evidence. Not any and every case is curable, but consumption as a disease is. This is to tell you how.

Almost as valuable as learning how a thing can be done, is to learn how it cannot be done. When it is known that consumption is not a mysterious hereditary blight, but a very definite form of

low plant life feeding upon the tissues of the lungs, on that very instant it occurs to every one:—there must be something that will kill these germs.

There are a number of things that will. What are called disinfectants will destroy them in a few minutes or a few hours. The tuberculosis germs are like the germs which turn milk sour, and these can be killed by heating the milk for fifteen minutes to something lower than the boiling-point. The germs of tuberculosis die when exposed to clean water and the sunlight. Radio-activity will kill them. But how shall we get at these germs when they are in the lung tissue? It seems a simple thing to fill the air with medicated vapor which, breathed into the lungs, may do battle with the germs. But they lie hidden under cover of thick mucous. How are they to be got at? How can we kill them without killing the patient too? Disinfectants are poisons. If moths are in the beehive, how can we kill the moths without also killing the bees? These questions are too difficult.

It is said that John D. Rockefeller has offered to give seven million dollars to the man who will discover a specific for consumption. He might just as well have made it seventy million or seventy-billion. Nobody will ever collect that money. There is no specific. I do not think it will ever be discovered.

No medicine that ever came out of a bottle will cure consumption. But what about remedies so flamingly advertised as sure and certain cures? Lying swindles every one of them. Cruel, conscienceless, murdering swindles, every one of them. If any physician should discover such a remedy, he could not keep it to himself, to make his everlasting fortune out of it. He is oath-bound to give it to the world. If he patents it he is cut dead by every other physician the world over, ostracized, excommunicated. He becomes a quack. Who, then, is there to discover such a remedy?

Hear what the committee on Tuberculosis of the New York Charity Organization Society has to say in formal resolution upon "so-called specific medicines, and special methods of cure for tuberculosis. They are without special value, and do not at all justify the extravagant claims made for them, and serve chiefly to enrich the promotor at the expense of the poor and frequently ignorant or credulous of consumptives."

This calm but earnest statement was signed unanimously by the whole committee of thirty-three, among them physicians of world-wide renown for their researches in tuberculosis, such men as Dr. Herman M. Biggs, medical officer of the New York Board of

Health, whose system of organization against tuberculosis has been pronounced by Robert Koch himself as the most thorough in the world; S. A. Knopf, whose essay on tuberculosis won the prize from the German Kaiser in competition with the whole world; E. L. Trudeau, whose own experience in the cure of the Great White Plague reads like a novel; J. M. Huddleston, A. Jacobi, Walter B. James, E. B. James, E. G. Janeway, T. Mitchell Prudden, Henry I. Loomis, and others equally illustrious. If there were a specific, I should think they'd know it.

EUGENE WOOD, in *Everybody's Magazine*.

THE OPEN GATE.

Artisans are at work on the building which will be used as the Headquarters of the Open Gate for the relief and cure of Consumption, and it is expected that the Institution will be prepared to receive patients within a month.

At the main street entrance to the Open Gate grounds, four large stone pillars or posts will be erected of yellow stone spanned by a stone arch on which will be carved the words "The Open Gate."

A new brother Mr C. J. Young, formerly of Palo Alto has recently cast in his lot with the group of workers at the Centre and is a valuable acquisition. Bro. Young is a skilled stone mason and carver and will be given charge of all such work.

From the November report on the Open Gate, it will be noted that the estimate at that time made of \$1000 cleared by the Lawn Fête at Santa Monica, under the auspices of Miss Jones, was a very conservative one, as the actual amount cleared, amounted to \$1339.39, as reported in the December ARTISAN.

As the Open Gate was also widely advertised as a result of this society event, Miss Jones and her friends deserve the warmest thanks of all interested for their efforts put forth, and the splendid results achieved.

THE OPEN GATE FUND.

Amount reported received in the December Artisan,	\$2,913.45
Cash contributions received since Dec. 1st in amounts varying from 75 cents to \$50	64.95
Cash received on certificates in T. H. A. for Open Gate work	500 00
Contribution of one tent, value of	25 00
Total	\$3,503 40

The brother who sent the \$500 noted above for certificates, was one of the first ones to respond when the appeal was first made in the ARTISAN in behalf of this work for humanity. He said he would furnish \$500 for this purpose if \$1500 could be raised otherwise, as he thought that \$2000 at least would be required with which to make the start. As soon as this condition was fulfilled, he sent on his \$500 promptly with these words: "It certainly gives me great pleasure to pay this debt to those sufferers, and I hope from the depths of my heart that their burden may be made lighter by this means."

QUESTIONS AND ANSWERS.

Much interest and some questions have been asked in regard to the message on the title page of the December Artisan.

From a bas-relief on the walls of the palace of Assur-nasir pal, king of Assyria, about B. C. 885-860, discovered at Calah (Nimrūd), now in the British Museum is a representation of a combat between the monster Tiamat, (the Vulture), the personification of chaos, darkness, disorder, and evil, and Marduk (Merodach), the god of light, armed with thunderbolts.

The message shows that another great cycle combat must be fought out—and that the *hour is near at hand*.

In Revelations xiii : 18, we read: "Let him who hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three-score and six." Swedenborg says: "that 666 signifies every truth of good in the Word. But falsified, it is the number of the Beast. Six signifies the same as three multiplied by two, and three signifies what is full and good and is predicated of Truth; and two signifies the marriage of truth and good. * * * The number 666 is used because in that number six is tripled, and triplication *completes*. The six signifies what is full and *all*."

It is impossible to treat this question in a short space. It is evident that Swedenborg had the inner light on the matter, but few are able to understand his way of putting it. The beast is the animal soul in humanity; the Man is the perfected soul or the Higher Self which is the spiritual positive aspect or pole of the 666. The Beast is the lower or negative aspect of the same number, or in other words, the Beast is the inversion of good or God by and in the lower Self. "*Demon est Deus inversus*." The inversion of a number does not change the number but does change the character of its force.

W. H. D.

What is the meaning of verse 12 chap. 19 Matt: "For there are some eunuchs which were so born from their mother's womb: and there are some eunuchs which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it let him receive it."

Answer: To answer this and next question it appears better to change the wording of the verses and the meaning will come out of itself. If I do not make it clear let some one else have a try.

Changed wording: For there are some people whose creative forces cannot function in sex from birth, and there are some who are made sexless by the hand of man. And there be eunuchs who have made themselves sexless by the awakening of the Christos, which will draw the creative forces upward; rendering the personality at last sexless upon the physical plane, and it at last becomes as a child again, the creative forces turning again into the channel of individual growth.

He that is able to attain, let him strive.

J. O. V.

TEMPLE ACTIVITIES AND NOTICES.

A charter has been issued to "Harmony Square" of Phila., Pa. The formation of this square is the result of a consolidation of Brotherly Love of Unity Squares of that City.

* * * *

Will our members kindly send when convenient, for use in Sanitarium, such articles as old flannel, linen, cotton, etc.?

* * * *

For temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer. For membership Certificates and Investment certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

* * * *

Attention is again called to the souvenir department. Many articles suitable for Holiday gifts may be found listed in the advertisement on another page

* * * *

A certain portion of our members have allowed their dues to remain unpaid for over a year. We avoid sending personal notices as much as possible, and would ask that all who are able to do so would respond to this notice.

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